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Very often a sorcerer is summoned to the bedside of a person who is seriously ill. He comes either with all or a few of his disciples and settles down in the tent as a regular guest. During the day, but especially in the evening, he orders his disciples to play, while he squats by the fire with his head wrapped up and his face in his hands, listening to the music. After a while he begins to contort the upper part of his body, jumps up, seizes a small drum, beats it wildly, circles around the fire, and, dancing around the patient, raps him with the drum on the head and legs; then, throwing the drum aside, he lies above the patient, supporting himself by the feet and hands, breathes into his mouth and nostrils, kneels down, rubs the patient on the breast, stomach, and back, jumps up, dances around, and, then, lying on him again, mumbles unintelligible words. Sometimes he cures the sick person by this process; sometimes the patient dies. 755 ●

Ṣulhân's little son, Feǧer, six years old, fell ill. Greatly troubled, the father entreated a sorcerer to cure his child. The seer soon appeared with his wife, and the first thing they did was to lay the boy's head south and his feet north. The woman began to play, while the sorcerer bent down to the fire, waiting for the *islâm* to take hold of him. Then he jumped up, danced, lay on the boy, covering him with his body, breathed on his cheeks, and made curious grimaces, *la'ab 'alejh*, the woman beating a little drum all this time and dancing around them. The boy recovered.

A certain woman was paralyzed for many years and unable to stand on her feet. Finally Mnâhi eben Dabbâr was brought to her and played over her, *la'ab*, for three evenings. On the third evening the sick woman suddenly jumped up and began to dance with him, and was well ever after.

Feǧer eben Ṭajjeb of the Mwâhîb clan suffered from gout and was unable to walk, *mḥarwal*. On being sent for, the sorcerer stayed with him seven days, played over him every evening, daubed him with his spittle, spat on him — and Feǧer became well.

The sorcerers are accustomed to sing: 533 791

Hala b'ali as-zêni Welcome, 'Ali, thou benefactor,
jâ ḫejḫ al-ǧeddêni Chief of my ancestors both;
w-'uli jâ-bu ḥsêni. 'Ali, thou father of Ḥsên.

754 that has thus harmed him. A person having the evil eye is called *madri*, and the person he bewitches *ma'jûn*. A man who [826] lacks both upper eyeteeth or one who has blue eyes is undoubtedly able to bewitch and is therefore carefully avoided by all his acquaintances. If a traveler is seen approaching his tent, he hears from all the neighboring tents: "Avoid the bewitcher's tent! Go to the right, to the right! *Lâ temarr 'ala bejt al-madri jemînak jemînak.*"

754 A bewitched person feels at once great weakness, his eyes
●755 become dim, and he is subject to fainting fits. Above the heart of a bewitched child a blue spot soon appears, as if caused by a hard blow. A bewitched animal gets a tumor on the heart the size of a fist, and clotted blood is found under it when killed. Fumigation is the usual cure in such cases. If the bewitcher is known, two or three threads are torn from the hem of his garment and laid on red-hot coals, and the stricken person is fumigated with the smoke from them. The head of a bewitched animal is held over a dish of red-hot coals and smoldering *šîḥ* plants in such a way that the smoke must enter its nostrils. Frequently the bewitched has much difficulty in urinating. To help him, the Bedouins shoot a porcupine, from which they extract the gall bladder and, pressing out its contents into a little water, *jemûṣûn mrejreh bel-moje*, they drip it into the nostrils of the sick person. Bewitched people and even animals are the most easily bitten by poisonous snakes.

754 Whoever is possessed of the evil eye also has the power to restore the bewitched to his former health. In the Rasalîn clan there lived at the time when these studies were made a fellow named Na"ûs eben 'Ajde to whose evil eye much misfortune was attributed. Once he bewitched, *ẓarab*, a young girl pretty both in face and figure, *ḥsejjene min židdâmah w-min warâha*. It happened while she was fetching water; when she returned to her tent, she began to stagger and finally fainted. On recovering she was unable to stand on her feet. When asked by her frightened mother the cause of her condition, the girl only said: "Na"ûs looked at me fixedly; he bewitched me," and fainted again, *ertamât min ǧedîd*. With much lamentation the mother then reported to the father what the daughter had just told her, and he, calling his sons and relatives to his aid, ran to Na"ûs' tent, threatening him with death if he did not take back instantly the look which had injured his daughter. Na"ûs swore by all

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776 belonging to human beings would die of hunger there. Camels and horses are not raised by them.

776 Woe to the Bedouin who falls asleep in a region inhabited by the spirits! For if a *ǧânnijje* observes him, she crawls into 828 his body either through his nostrils, forefinger, or big toe, and, as soon as she gets hold of him, she makes him jump ●755 up and run into the desert, whence he can be brought back to his tent only by force. A man so possessed is known as *maḫšûš* or *muharfal*. To cure him, a seer, *râʿ as-sirr*, is called in, who, after working himself into an ecstasy, commands the female spirit to come out: "Crawl out, crawl out! *eṭlaʿî eṭlaʿî*," her answer being: "I will not, I will not crawl out, *mâ-ṭlaʿ*." Then the sorcerer orders his disciples to play louder and faster, he himself circling and dancing round the possessed with increasing vigor, finally lies down upon him and again shouts: "Crawl out and away with thee to the place whence thou camest! *eṭlaʿî maʿ makâneč min alli ǧîti minneh*." It takes some time for a female spirit to be driven out, because a woman is headstrong and will not obey.

A Ḳmâṣi spent a night in some ruins west of the al-ʿAzîb valley and perceived a *ǧânnijje* there, who instantly entered his body. He then ran into the neighboring hills and would not return home when found by his relatives, but threw himself on the ground, struck out at them, and frothed at the mouth. This showed him to be possessed, *maḫšûš*. A sorcerer was sent for. He played over him, *laʿab*, for several days, but the *ǧânnijje* tormented him still more. Then they began to beat him so that blood began to trickle from almost every limb of his body. The beating of a man possessed is permitted, for the blows are not meant for him but for the female spirit, and it is she who feels the pain, not the man. It is observed that the *ǧânnijje* shakes her victim less violently after the beating, and they then beat him only at intervals. On the twenty-fourth day the *ǧânnijje* finally left the bruised body for good, the prolonged beating having proved too much for her. The man, of course, recovered immediately afterwards.

513 The Bedouin does not like to sleep long, as many dangers lurk about him during sleep, not only from men but also from the earthly spirits, and, moreover, sleep reminds him of death. A Bedouin saying is: "He that sleeps one third of the night has done as well as he that sleeps all night, and he that sleeps the whole night will wake up an idiot; *min nâm ṯilṯ al-lejl*

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course, has not yet washed himself, and such an unclean one, 758
neǧes, would make the wound still worse, *mustarfer*: The visitor 831
salutes with the words: "May thy evil disappear! *jizûl šarrak*." Or: "May it disappear and not come over thee any more! *jizûl w-lâ jiǧîk*." To avoid informing the patient that he looks ill, [576]
and thus frightening him, the visitor says: "It seems to me thou hast a healthy color, perhaps nothing ails thee," the patient's reply usually being: "By Allâh himself, nothing is the matter with me, merely so and so."

If the patient gets worse, nobody must mourn. "We have 761
a soul, and he has a soul obeying Allâh. *ma'ana nesem w-* 777
ma'eh nesem taḥat allâh." The patient gets worse every Wednesday and Friday, for these are the heavy days, *jowm aṯ-ṯakîl*, for him. Likewise every sixth, sixteenth, and twenty-first day of the lunar month aggravates the condition of the patient and spreads the news of his illness, *mubajjeḥ al-ḫabar*.

A demoniac is called *mharfal*. As such they consider the 732
imbecile, the demented, and the insane. If he does not get well soon, he is fettered and allowed to perish of thirst.

If a mad dog, *čalb mṛalûṯ*, bites, *ji'azz*, a man, sulphur 752
is applied to the wound, which is then burned with a red-hot 758
nail. After forty days the injured person generally is stricken with rabies. Then they fetter him and throw hot ashes on his head until he dies.

In the case of a snake bite the soothsayer, *ḳarrâj*, is sent 752
for and cures the bitten man with his spittle. The *ḳarrâj* 755
learns this art from a member of the Rifâ'ijje Order at an-Nuḳra in the neighborhood of Damascus, paying one quarter of a *meǧîdijje* (22.5 cents) for tuition. No snake can harm a *ḳarrâj*.

Bites of scorpions and poisonous spiders are cured by wrapping the wounded limb in a raw skin or by laying the patient in an oblong pithole, the bottom of which is covered with camel manure thrown over camel urine, *'abas al-bel*. Then, covering the patient up to his head with clay or sand, they build a small fire at his side to make him sweat thoroughly. But to prevent him from falling asleep they shout at him: "O thou who has been bitten by an *'ankabût* spider, wilt thou live or wilt thou die?" He must answer: "I shall live, I shall live, not die."

A person seriously ill appoints a guardian for his young 763
children with the words: "O So-and-So, I do not know what 429